

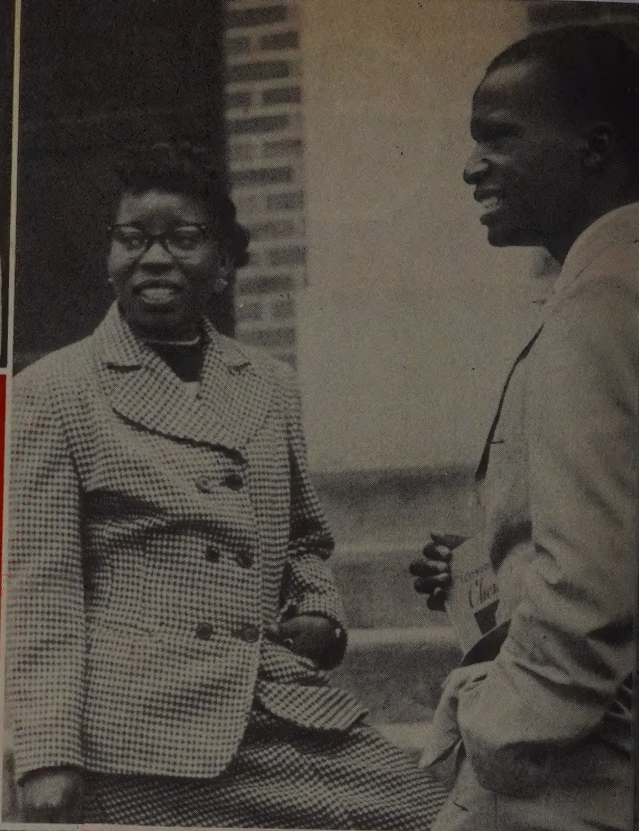
FORTH



CHRISTMAS • 1949



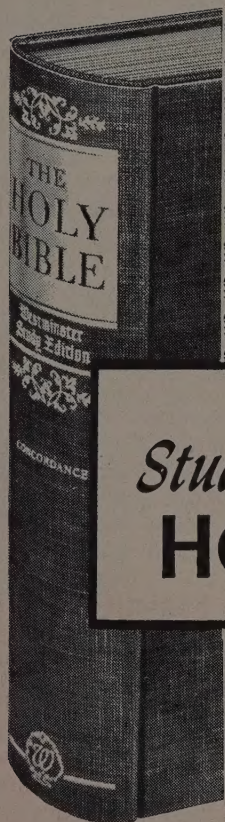
William Stringfellow (above), former chairman of the United Student Christian Council, hears President Truman stress importance of student Christian movements in preparing effective national leadership. Students (left) at the Convent of St. Anne, Wuchang, China, take part in the annual Nativity play. Two African students (right), Rachel Maeshall, of Monrovia, Liberia, and Leonard Allen, of Sierra Leone, have come to this country to continue their studies at St. Augustine's College, Raleigh, N. C.



YOUR CHURCH IN THE NEWS

Nurses (left) break ground for their new home at Mission of St. Mary the Virgin, Segada, P. I. The Rev. A. H. Richardson (lower left), headmaster of Brent School, Bagunio, P. I., visits old friends at St. Paul's Mission, Balbalasang, P. I. Bishop Binsted (below) meets with the Confirmation class at St. Andrew's, Balatoc, Kalinga.





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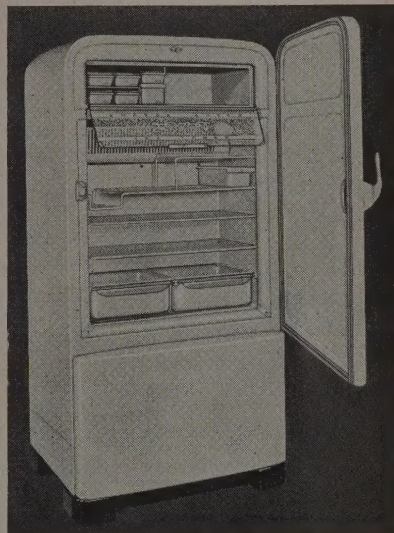
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Check Your Calendar

DECEMBER

- 2-5 Executive Board, Woman's Auxiliary, Seabury House
- 4 Second Sunday in Advent, commonly called Bible Sunday
- 6-8 National Council, Seabury House
- 8-9 Christian Education Curriculum Development Commission, Seabury House
- 25 Christmas Day
- 27-January 1 Interseminary Conference of North America, Augustana College and Seminary, Rock Island, Ill.

JANUARY

- 1 Circumcision. Church of the Air, Columbia Network. 10:00-10:30 a.m., E.S.T.
- 6 Epiphany
- 13-15 Brotherhood of St. Andrew, Seabury House
- 20-22 National Committee of Presiding Bishop's Committee on Laymen's Work, Seabury House
- 22 Theological Education Sunday
- 24-27 National Congress on Home Missions, Columbus, Ohio
- 29 Church of the Air, Columbia Network. 10:30 a.m., E.S.T.

Turning the Pages

OUR prayers these days are constantly with the Presiding Bishop in his convalescence. As FORTH goes to press, Bishop Sherrill is undergoing a surgical operation which will keep him from his desk for about two months. We are confident of his complete recovery and that he soon will be with us again, giving with renewed vigor and strength that superb leadership which is so characteristic of him, and which was so nobly demonstrated at General Convention.

A Layman's Appreciation

The layreader at Placerville, California (FORTH, October, page 20), has an interesting custom. Whenever he uses one of the sermons provided through the Layreaders Sermon Service of the Presiding Bishop's Committee on Laymen's Work he sends a dollar to the clergyman who wrote the sermon. A short time ago he sent such a contribution to the rector of the Ashfield Churches in the Diocese of Western Massachusetts. That rector, the Rev. Philip H. Steinmetz, through this contact, was interested especially in the article by True Durbrow in the October issue and wrote the Editor, "Now he is on our parish mailing list and lives in my memory as an altogether rare and wonderful layman."

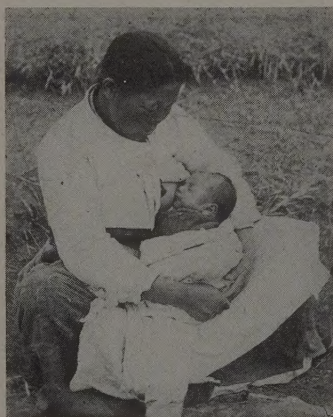
Prayer Book Anniversary

As this four hundredth anniversary year of the Book of Common Prayer draws to a close, mention must be made of certain notable exhibitions which have been held in connection with the anniversary. From London comes the catalog (New York, Cambridge University Press. 25 cents) of the exhibition staged at the British Museum. In New York the Morgan Library has placed on view some of its Prayer Book treasures (see page 14), while in Boston the Public Library has selected one hundred of the choicest items from the riches of the Josiah H. Benton Collection for an exhibit in its Treasure Room.

In conjunction with the Boston exhibition, the *Boston Public Li-*

Continued on page 4

will your JOY be her SORROW?



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It takes so little to say so much.

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FORTH

VOL. 114 NO. 11
DECEMBER 1949
Editor WILLIAM E. LEIDT

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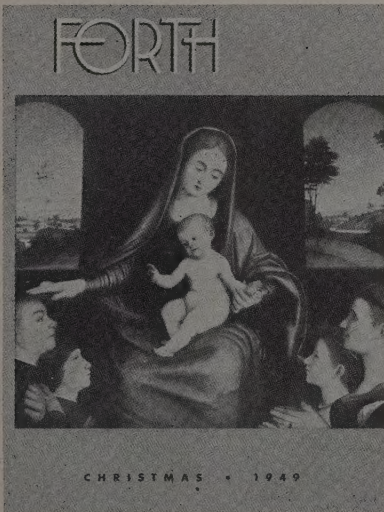
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THE COVER. Madonna and Donors, by Andrea Solario, is so named because men appearing in picture are those who provided funds for picture. Artist included their portraits in gratitude. Painting is in John G. Johnson Art Collection, in Philadelphia, Pa.

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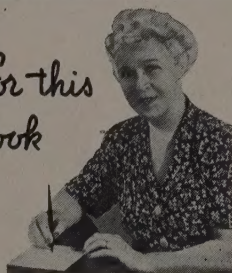


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Turning the Pages

Continued from page 2

brary Quarterly (50 cents a copy) is publishing a series of four articles on the Prayer Book. The articles, the first of which appeared in the Quarterly for October, are by Mr. Zoltan Haraszti, Keeper of Rare Books and Editor of Publications of the Boston Public Library.

The Benton Collection, as previously noted in these pages, is one of the richest existing collections of the Book of Common Prayer, comprising more than eight hundred volumes. As Mr. Haraszti points out in his first article, the collection "includes first edition copies of the first Prayer Book of 1549, Edward's second Prayer Book of 1552, and those of Queen Elizabeth of 1559, King James of 1604, and no less than five copies of the final revision of 1662, besides scores of other editions. It has some of the rarest English Primers, the Scottish Liturgy of 1637, and the first Prayer Book of the Church of Ireland of 1721. Translations into nearly a hundred languages, ranging from Greek and Latin to Turkish, Yiddish, Sanskrit, Eskimo, and the dialects of the remotest African, Australian, and Polynesian tribes, are one of the salient features of the collection. The American section is equally complete. It boasts of such extreme rarities as the first American edition of 1710, the Mohawk Prayer Book of 1715, Benjamin Franklin's Abridgement of 1773, and the Liturgy of the First Episcopal Church in Boston, 1785. Naturally, it has the 'Proposed Book' of 1786, and the first standard edition of 1790, and all the later revisions."

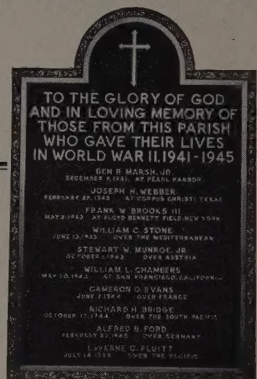
This anniversary year is the occasion, too, for the reappearance in a third edition, considerably enlarged with reproductions of title pages and other pages, of *English Prayer Books: An Introduction to the Literature of Christian Public Worship* by Stanley Morison (New York. Cambridge University Press. \$2.75)

Collegiate - Forth

Subscribers to the Collegiate edition of FORTH will, during the next few months, receive copies of the

Continued on page 5

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READ A BOOK



THE Collect for the Second Sunday in Advent was apparently taken seriously by a Texas newspaper man. But he was not satisfied with only reading the Bible himself. He wanted his many friends and other people, too, to share the joy and inspiration which he found in the Bible.

This was the genesis of the idea which resulted the other day in the publication of one of the most beautiful and most imposing volumes of this or any publishing season, *In Our Image: Character Studies from the Old Testament Selected from the King James' Version* by Houston Harte, with thirty-two color paintings by Guy Rowe (New York, Oxford. \$10).

The genius of this magnificent book, conceived and published with

Continued on page 25

Turning the Pages

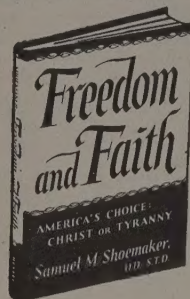
Continued from page 4

regular edition. It is hoped that the publication of Collegiate FORTH will be resumed soon after the Rev. Roger W. Blanchard assumes his duties as Executive Secretary of the Division of College Work on January 1, 1950 (FORTH, November, page 26).

Hundred Percenters

Here are the latest additions to FORTH's Hundred Per Centers Club: St. Andrew's Church, Evanston, Ill., St. Paul's Church, East Orange, N. J., have 100 per cent vestries, while St. Alban's Church, Albany, Calif., and Trinity Church, De Ridder, and Leonidas Polk Memorial Church, Leesville, La., are 100 per cent parishes. If your vestry does not subscribe 100 per cent to FORTH, Christmas with its special gift rates would be an appropriate time to enroll them.

REVELL PRESENTS:



FREEDOM AND FAITH

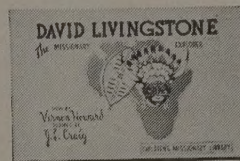
America's Choice: Christ or Tyranny

By Samuel M. Shoemaker

A skillful and vigorous analysis of the freedom we enjoy in democratic America—a freedom whose very foundation lies in Christianity. The author by hammering at ideas, not persons, shows that an effective democracy depends on Christ, and our international crisis stems from the Godlessness that has swept great portions of the world. Among the chapters of FREEDOM and FAITH are:

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Christianity and Civilization
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Illustrated by J. L. Craig

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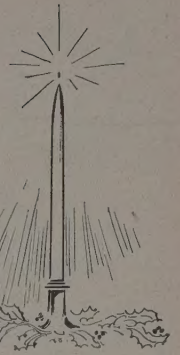
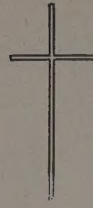
New York 10



Guy Rowe's painting of the Prophet Isaiah appears in Houston Harte's book, *In Our Image* (Oxford University Press). For more about this book of Old Testament stories, see page 5

**For unto us a child is born...and his name shall
be called Wonderful, Counsellor, The mighty God,
The everlasting Father, The Prince of Peace—ISAIAH 9:6**

A Worthy Christmas



*G*OD so loved the world that He gave. Here is to be found the deepest truth of Christmastide as well as the answer to our greatest need. No thoughtful person can view the world scene with complacency. The headlines of any newspaper of any day reveal conditions of chaos, of selfishness, of tragedy, caused by human waywardness. The confusion of mind and of spirit has an inevitable effect upon the outward and especially the inner life of every one of us. There is the temptation to try any method to escape from the importunities of the present. But there can be no escape. We must face facts as they are.

In history we find the great fact of Christmas. God so loved the world. This is God's creation, we are all of us the children of our Father. It is the love of God, made so crystal clear in the gift of Jesus Christ, which gives us the power to hope, and to trust.

Christmas means the laughter of children, the sharing of gifts, the joy of home, of family and of friends—all we must never forget because *God so loved that He gave*. The only Christmas worthy of the name is that which draws us in thankful consecration into the presence of the Father of our Lord Jesus Christ.

Aug. R. Skues
PRESIDING BISHOP

Twelve Hundred DPs Look to You for Life

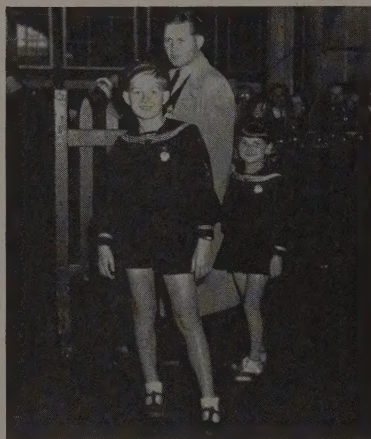
*Church responds to urgent appeal for
resettlement of Displaced Persons*



FIRST LOOK at America is taken by Displaced Persons on deck of ship in New York harbor. After many years of homelessness and hopelessness, they are given new start



SPONSORS, who gave assurances of jobs and housing for DP families, welcome them to America, take them to their new homes



LEAST BEWILDERED of DPs coming to America are children, who quickly become accustomed to strange, new country



PARENTS are glad to have new homes in America, both for themselves, and for their children, who now can grow up in free land



EASILY adapting to American jobs, DPs settle down quickly in their new country. Among DPs can be found skills for almost any job Americans have available, and there are still plentiful opportunities for work

A Real Christian Christmas

THOUSANDS of Displaced Persons, driven from their homes by invaders, are still stranded in Austria and Germany. Many of these are Eastern Orthodox and Protestant. General Convention in San Francisco pledged the Church to an all-out effort to resettle at least 1,200 families in America by June, 1950.

This means that most of the assurances, written guarantees of jobs, housing, and transportation in America for these 1,200, must be provided by Episcopalians before Christmas. Each parish in the United States can help, by giving or securing at least one assurance. If no job or housing opportunity is available now, the parish may submit a general assurance, and find the opportunities later.



BELONGINGS, often pitifully few, pass through customs as DPs land. From many countries, they lost their homes when they fled from invaders, or were sent to labor camps



WAITING on dock are officers from Church World Service, who greet DPs in their own languages. C.W.S. carefully chooses families for sponsors from those screened by United States officials overseas



PRESIDING BISHOP, the Rt. Rev. Henry Knox Sherrill, welcomes DPs from Georgian Caucasus. Church is giving special emphasis to sponsorship by Episcopalians of members of Eastern Orthodox Churches, Reformed, and of other Protestant Communions



FAMILY is welcomed to farm at Town and Country Institute, Roanridge, Parkville, Mo., rural training center of Church

Gift to Aid Helpless People

Jobs are still plentiful. Hundreds of workers are needed on farms, ranches, orchards, in large homes and estates, and institutions. Many positions are open to unskilled laborers and clerical workers. Church World Service matches each assurance with individuals or families best suited to the specifications listed.

Displaced Persons are willing to work, and work hard, for a new home, for a chance for their families to grow up in America, for freedom from the misery and want they have known in Europe. It is a Christian duty and a Christian opportunity to help a fellow being.

Assurance forms may be obtained from the National Council's Department of Christian Social Relations, 281 Fourth Ave., New York 10, N. Y.



TRAILER of Girls' Friendly Society, parked at Roanridge, provides comfortable home for family. Temporary provision for DPs often can be made, since permanent placement is easier after family has arrived

A Half Ce

LEADER IN

we had done everything that words could do.

Doubtless at war's end, had it been left to my class, we would have directed medical aid, organized Cuban government, and founded education on a free, nationwide basis by Aladdin's lamp and magic swifter than our Government. But not until I landed in Cuba, nearly fifty years later, in October, 1946, did I learn what our class had never discovered.

That day, January 1, 1899, fifty years ago, our Church was there. In fact, it had been there under various hardships and difficulties for 137 years. This year of our Lord, 1949, finds it there for 187 years. It has a right to celebrate with the people fifty years of Independence.

Had our class but known it, romance and adventure colored the lot of our Church from the time, under the English flag, it first worshipped in a Franciscan chapel, August, 1762, to July, 1763.

Sea Captains Sell Bibles

Then under the Spanish flag, ships romantically entered the picture with sea captains selling Bibles to citizens eager to buy surreptitiously; chaplains ready to arrange marriages aboard ships in the harbor because of extortionate fees on land; and staunch Anglican laymen scheduling services on the U. S. man-of-war *Swatara*, the monitor *Terror*, and other vessels when places on land were refused. Able men these laymen were, British, American, German, Swiss, and Chinese: men of various faiths who demonstrated the unity of mankind in God.

Next, a young man stepped on Cuban soil just four days after the Spanish had executed eight medical students whose memory, as patriots, still is observed annually by all students in Cuba. The Rev. Edward Kenny, just out of divinity school, was sent by the Rt. Rev. Henry B. Whipple, Bishop of Minnesota, to



Henle from Monkmeier

MORRO CASTLE, Havana, symbolizes Spanish rule, under which Church began ministry

"The last day of December, 1898," writes an eyewitness, "the last day of Spanish rule, I landed in Cuba.

"The next day, January 1, was a day never to be forgotten. From the top of a building in front of the governor's palace, with the use of field glasses, I witnessed the transfer of Government and the lowering of the Spanish flags on Morro Castle.

"Then, as the American flag was raised, pandemonium broke loose. Cannon from war vessels, whistles from ships and factories, and the cheering of the people delirious with joy heralded the dawn of a new day for the Island. I lifted my hat and said out loud, 'Thank God! Cuba is free!'"

To celebrate that day, my high school class in New Jersey staged a jubilation. After the sinking of the *Maine*, we had watched our brothers and cousins march off to the Spanish-American War with bands playing. We had denounced Spanish atrocities and martyrdoms. In fact,

• DORA DAVIS FARRINGTON, former head of the journalism department of Hunter College, recently has worked in Bishop Blankingship's office, where she became familiar with the work of the Church in Cuba.

History of Cuban Freedom

AMERICAN WORLD NEEDS THE CHURCH

By

DORA DAVIS FARRINGTON

minister to Cuba's foreign colony.

Such humanitarian work did Mr. Kenny do that soon the Government granted him permission to hold services in Havana itself, take charge of a hospital for foreigners, and establish a Protestant cemetery.

In spite of yellow fever twice, Mr. Kenny from 1876 to 1879 made 5,400 calls on the sick and dying, as Episcopal archives show, often himself preparing bodies for burial. Besides, he ministered to several thousands of Americans, English, and German residents, and called on foreign seamen, Chinese, and British West Indians. Finally, broken in health, he left Cuba in 1880 to take up parish work in New York City.

But the laymen did not cease working when Mr. Kenny left. When in 1885 the Rt. Rev. John F. Young, Bishop of Florida, visited Cuba, he confirmed 325 people in six missions.

Bishop Young's efforts, reinforced by those of two other bishops who had visited Cuba, finally brought he work under the Episcopal Church in 1888.

January 1, 1899, closed the door on that 137-year period of oppression. The Stars and Stripes waved over Morro Castle just long enough to help found a Cuban Government dedicated to liberty. Then over Morro Castle our Stars and Stripes sponsored the flag of Cuba.

Three pictures I found boldly etched against the fifty years of *Cuba Libre*: a refugee Cuban patriot, a cathedral, and schools.

During the ever-recurring struggle between Cubans and Spaniards, Cuban patriots often fled for their lives elsewhere, especially to Key West and Tampa in Florida. There, in the Episcopal Church, many again found religious faith and peace.

Among them, Sr. Pedro Duarte

was later destined to become the outstanding Cuban clergyman of his time. In Matanzas, Cuba, he founded on his own initiative a mission and a parochial school. This project, initiated by a Cuban, was not only the first work under the Episcopal Church among Cubans, but the forerunner of a long series of Church projects by Cubans among Cubans.

Appeals for Religious Liberty

When arrested for holding public services, Sr. Duarte took a daring step. He dared appeal to Spain itself for religious liberty! His astounding courage was rewarded by his appeal being granted. In thus defending the principles of our Church to stand for religious liberty for all, Sr. Duarte paved the way for religious liberty not only in Cuba but in the Caribbean islands and South America. Part of the historic document reads:

The authorities of the said Islands shall proceed in the case of the meetings held by the entitled Christian Missionary Don Pedro Duarte and also every analagous case in conformity with said circular.

This decree has had tremendous influence upon the missionary cause.

From the time of Duarte on, a group of young Cuban clergymen has taken the leadership in training the intelligent and alert young men and women who are turning to our Church for spiritual leadership.

Today there are nineteen Cuban Episcopal clergymen working among this group, each carrying an average load of 2,258 baptized people to instruct! So unlimited is the opportunity before them that often, when a clergyman visits an outlying country station, he may baptize as many as one hundred in a day!

The longest in service among the Cuban clergymen now is the Rev. Juan B. Mancebo, who, in 1904,

Continued on next page



CLERGY are powerful but small force in Cuba. Their predecessors were ships' chaplains and men of many Churches and nations



CUBAN Church center is Holy Trinity Cathedral, Havana. Schools (below) are vitally important, especially in rural areas. Fine work is done despite poor facilities



Half Century of Freedom . . . continued

volunteered to help the Rt. Rev. Albion W. Knight, the first Missionary Bishop of Cuba. Mr. Mancebo is still active in Santiago de Cuba after forty-five years of service.

Briefly, suppose the spotlight of figures is thrown on the Cuban story. In 1907, under Bishop Knight, after three years of work: eleven clergy, twenty-two missions, 750 confirmations. When Bishop Hiram R. Hulse died on Palm Sunday, 1939: twenty clergy, 4,144 communicants, and 21,935 baptized persons. Today, ten years later, under Bishop A. H. Blankingship: 19 clergy, 6,944 communicants, and 42,913 baptized persons! The glaring fact stands out that, while in forty-two years communicants have increased from 750 to 6,944, and baptisms to 42,913, the clergy have increased only by eight!

Surely, as Bishop Blankingship says, the Church has much to be thankful for in the good work of all missionaries who have labored in Cuba, and especially in the Cuban clergy who have worked against tremendous odds and lack of equipment.

Today no sight-seeing trip around Havana is complete without seeing Holy Trinity Cathedral, consecrated St. Andrew's Day, November 30, 1947 (FORTH, December, 1947, p. 30). Rising on a hill-top, its uplifted cross is visible from land and sea, and its deep bell peals afar the hours

of service, rung by faithful James, the sexton.

Within the cathedral close, a half-block area in the beautiful residential section of the Vedado, Havana, are found the cathedral, the Cathedral School, the bishop's house, the deanery, and a playground. The school serves also as parish house, providing the auditorium, meeting rooms for the Woman's Auxiliary, three Sunday Schools, young people's groups, and district gatherings—the whole a tribute to the planning of Bishop Blankingship.

Every Sunday after the early eight o'clock Holy Communion in English, three large congregations worship at the cathedral at the hour most convenient for each: the Spanish-speaking at nine for Holy Communion and sermon in Spanish; the English-speaking at ten forty-five for Morning Prayer and sermon in English; and the British West Indian at eight for Evening Prayer.

Each congregation welcomes visitors from the others. On special occasions like Good Friday, Christmas Eve, New Year's Eve, and national holidays, all the congregations join in a packed cathedral, using a program printed in English and Spanish, some singing and responding in English, and some in Spanish.

In all, over a period of three years, the American-British colony and the Cubans have raised more than \$180,-

000, of which \$165,000 went to the cathedral close project, and the rest towards the Sarah Ashhurst School, in Guantanamo; the headmaster's house of St. Paul's, Camagüey; and Trinity School, Moron, under Archdeacon R. C. Moreno.

But still the Church in Cuba needs fifteen new school buildings, eleven rectories, two schools, and two dormitories for schools. The Church also needs a fund to train more Cuban clergymen and workers to lift the unchurched people of the rural districts. Today the Church faces unlimited opportunity. But it will be difficult to expand without additional clergymen.

Throughout the 650-mile long Missionary District of Cuba is felt the influence of the cathedral. It is making a genuine contribution to the religious and cultural life of Latin America. It is helping to increase good understanding between Cuba and the United States. Through the visits of the Bishop it is binding the small groups in distant homes and private chapels of planters, as well as many out-lying missions, schools, and churches of the Island, to their Church within a missionary district larger in its number of communicants and baptized persons than many dioceses in the United States. A man of less powerful physique might quail at the many miles of travel by modes varying from airplanes to ox-carts.

In the five large schools and the eight parochial schools conducted by

Continued on page 29



Students at Trinity School, Moron, perform Spanish dance. Schools are vitally important in spread of Church's message in Cuba



The Presiding Bishop of Japanese Church with Mrs. Edward Lambe Parsons

WE WITHSTOOD TOJO!

JAPANESE CHURCH DETERMINES TO CHANGE ITS WORLD

THE eleven-nations Control Commission in Washington is technically in control of Japan, but it is really General MacArthur who wields the power. We may be glad this is so, for he is a good Christian with the true interests of the Japanese people at heart. I published a book of his sayings to me and to other Christians, and called it *General MacArthur on Christianity*. We sold twenty thousand copies.

He gave the Bishops of Tokyo and Osaka and myself permission to attend the Lambeth Conference because he knew how important the Church must be in the life of our nation. All the Japanese newspapers reported that we were welcomed in England as brothers.

● *The Rt. Rev. MICHAEL H. YASHIRO, Nippon Sei Ko Kwai Presiding Bishop since 1947, is also Bishop of Kobe. We Withstood Tojo is reprinted by permission of The Anvil.*

By the Rt. Rev.

MICHAEL H. YASHIRO

The Anglican Church in Japan, the Nippon Sei Ko Kwai (Holy Catholic Church in Japan) has an influence out of all proportion to its numbers. It is not the largest but it is growing rapidly. I confirmed eight hundred candidates myself last year; I never had so many before. We also had a mission which brought in one thousand new converts.

The Roman Catholics and the United Church each number more than one hundred thousand, but our influence is very strong now. The people know that we were the only Church (apart from a small sect) which refused to be forced by the Government into a union of all non-Roman Christians.

Some of our clergy joined this Protestant Union but left the Church to do so. Most of them have since

been reconciled. The general heathen public, who you might think would not care what we did, is interested simply because General Tojo tried to enforce the union, and anyone who stood up against Tojo as we did is now very popular, because the people blame Tojo and his colleagues for the war.

During the war the clergy were liable for military service like anyone else. We were called up as combatants, not as chaplains. I already had done my military service and was in the reserve, so I was sent to Korea as part of the occupying force, with the rank of major. I was very friendly with the Korean Christians during my four years there, and was able to help them. On active service one had much more freedom than at home.

It is never easy for the ordinary Christian, serving where there is bitter fighting among men brutalized

Continued on page 28

Librarian Studies American Schools

VI-LIEN WONG IS FIRST CHRISTIAN BOARD LIBRARY FELLOW

A MAN with three "firsts" to his credit is Vi-lien Wong, librarian of St. John's University, Shanghai, who was recently in the United States on a fellowship from the United Board of Christian Colleges in China.

Mr. Wong came to this country to study at first hand American college and university libraries. When he embarked for China in August he had visited all the colleges in the Bay region of San Francisco; the Universities of Denver, Colorado, Chicago, Illinois, and Pennsylvania; and Columbia, Princeton, New York, and Harvard Universities. He had been to the Library of Congress and the one at the Massachusetts Institute of Technology.

On a visit to Swarthmore College, Mr. Wong renewed his acquaintance with Dr. Charles B. Shaw, whom he met in China in 1947. Dr. Shaw was commissioned by the United Board to visit the thirteen Christian colleges in China and make recommendations toward improving their libraries.

One of Dr. Shaw's suggestions was that five Chinese librarians be given fellowships for study in the United States. Mr. Wong, one of the five, was the first Chinese librarian to receive a library fellowship from the board. When he set sail for San Francisco last year, he planned to divide his year into six months of visiting libraries, and six months of study at Columbia University.

Illness Interrupts Tour

A bout of tuberculosis necessitated his spending his first five months in the Chinese Hospital in San Francisco and at the sanatorium at Belmont, Calif. As soon as he was completely well, he began his tour of libraries, and during his stay in New York he audited classes at Columbia University.

Columbia is one of Mr. Wong's *alma maters*. He graduated with honors from St. John's University,

Shanghai, in 1919, and in 1934 received the first Rockefeller Foundation fellowship given to a Chinese librarian for study in the United States. This enabled him to study at the School of Library Service at Columbia from 1934 to 1936. There he earned his A.B., then his M.S. in library science.

Studies Coöperative System

The library coöperative system, the union catalogue, and library architecture have been the main subjects of Mr. Wong's study. The library coöperative system, Mr. Wong explained, is a means whereby libraries share their books with one another. An identical catalogue, called a union catalogue, is in each coöperating library. By consulting the union catalogue the librarian can tell which library has the desired book.

In the United States, Mr. Wong continued, books are exchanged by mail on a nation-wide scale. He feels that a large scale library coöperative system would be imprac-

tical in China where the postal system is poor; but he hopes to institute it on a regional scale around Shanghai.

Mr. Wong, who has been a librarian for thirty of his fifty-one years, has been at St. John's for almost his entire career. His interest in library architecture makes him hope some day to build a new library at St. John's. He said that he noticed a great change had taken place within the last twelve years. What was then the last word in building design is now considered obsolete by up-to-date architects.

Vi-lien Wong is a first generation Episcopalian. He is married and has four children. His second son recently graduated from St. John's with a degree in civil engineering.

In commemoration of the Four Hundredth Anniversary of the Book of Common Prayer, the Morgan Library, New York, N. Y., has set up a comprehensive, historical exhibit of the Prayer Book, which will be on view until January 21, 1950.



LIBRARY at St. John's University Shanghai, where Vi-lien Wong has been for thirty years. Recently a student of American library facilities and techniques, Mr. Wong hopes to bring St. John's up to American standards as soon as conditions will permit



Boys develop their natural flair for mechanics



Painting is given important place at Cyrene

A Cross in the African Bush

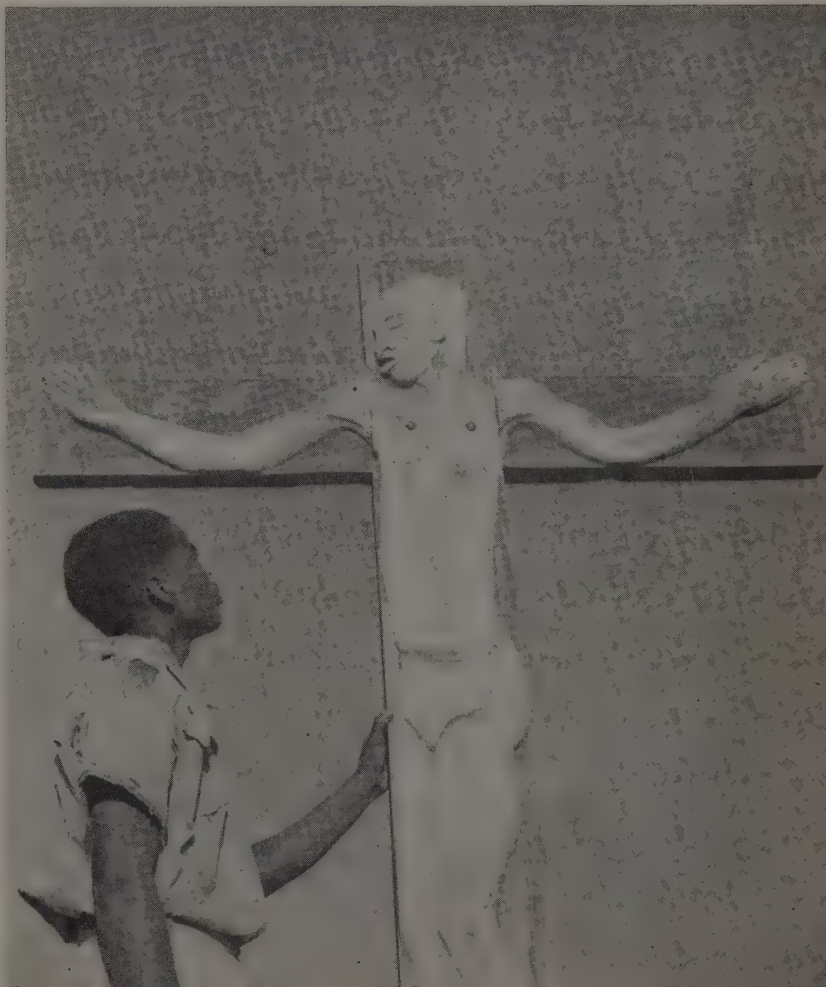
All photos from Gaumont-British, courtesy of S. P. C.

A GREAT cross cut in the African bush is the ground plan of Cyrene, an Anglican school in Southern Rhodesia. The cross symbolizes the school's purpose: to bring the light of the Gospel into primitive darkness.

African culture is Cyrene's primary emphasis. Other agencies, caring for wages, health, and education, too often neglect the African's music, poetry, dance, and art. Cyrene gives boys the opportunity to build upon their own cultural foundations, to create from their own imaginations in the mediums of wood, paint, and words.

Continued on next page

CRUCIFIX on grounds of Cyrene was carved by one of boys studying at school



Cross in the Bush . . . cont.



IN TRADITION of Simon of Cyrene, hard work for God, for Africa, for each other, for themselves is stressed at school



ART is drawn from African culture. No pictures hang on walls, few see picture books. Boys create from imagination and background. They are so enthusiastic that it is difficult to stop them at classes' end. Both European and African tools are used in making utensils, such as spoons and bowls, in painting and sculpture



MURALS depicting Prodigal Son, Sower, show Rhodesian landscape and boys' conception of Bible characters



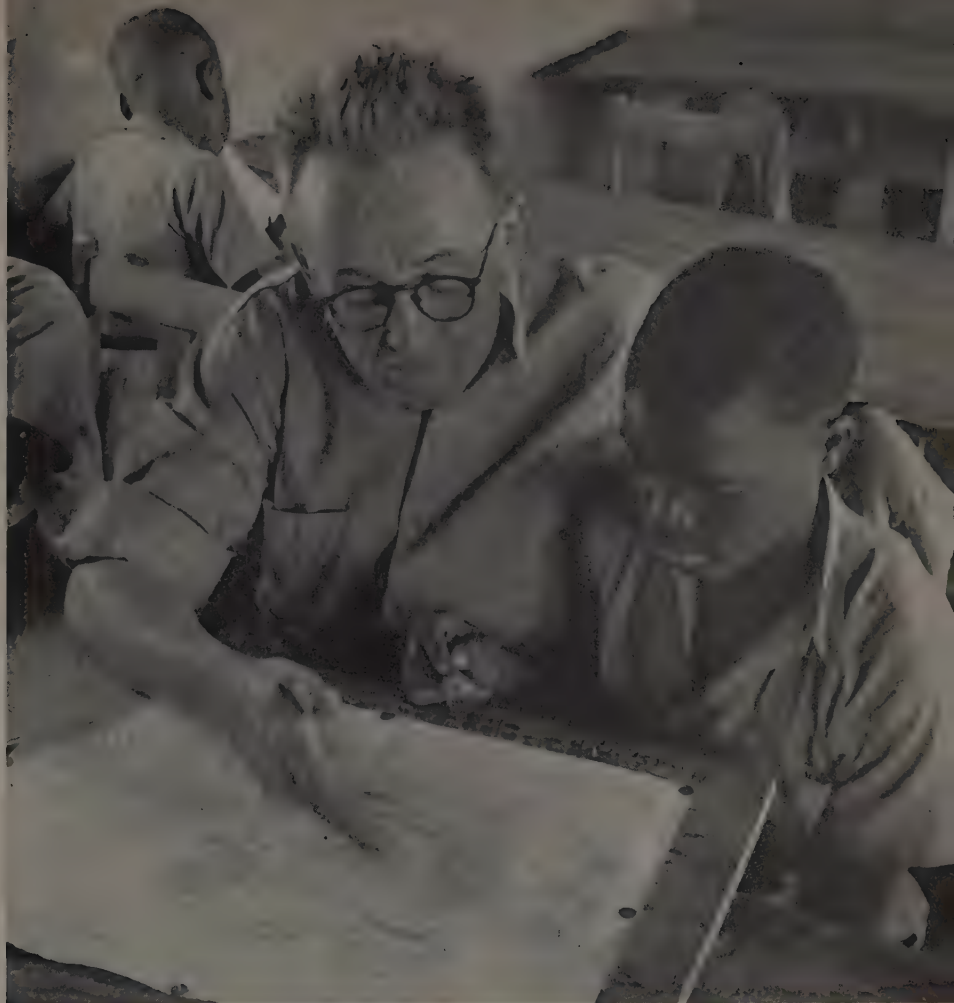
CHAPEL is filled with color and light. On walls are murals painted by the boys. They show: Maqamusele, first Zulu martyr; Bernard Mizeke, martyr of the people; Simon of Cyrene, who tradition says was African; and the people



IN FIELDS and in workshops, the needs of African life. School's



Students. Left to right, they
from Rhodesia; Christ blessing
Mela, martyr of Sekukuniland



PRINCIPAL of Cyrene is the Rev. Edward D. Paterson, priest and artist. He has spent most of his life in South Africa, and has acquired deep understanding of and sympathy with Africans' out-look



at Cyrene have bearing on daily
include building, carpentry, agriculture



CHRISTIANS form core of school, united in spite of different tribal backgrounds. Many boys first learn about Christ at Cyrene, are baptised and confirmed voluntarily



ST. PAUL'S, Grand Rapids, has embarked upon a far reaching community experiment

By the Rev.

T. MALCOLM JONES

THREE thousand unchurched children within a radius of one mile! That was the challenge facing us at St. Paul's Church, Grand Rapids, Mich., when three years ago we began our experience in community service.

An eighty-year-old parish, St. Paul's is situated on the west side of Grand Rapids. In the neighborhood live the people who man the factories that make the city great. There are few recreational facilities for the eleven thousand children who live in the area.

Before beginning our experiment in community service, we consulted census figures and school enrollment. We found that out of the eleven thousand boys and girls more than four thousand belonged to one of the six Roman Catholic parishes in the neighborhood. Three thousand belonged to one of the many Protestant congregations in the community, and one thousand were members of the Reformed and Christian Reformed Churches of Dutch origin. The remaining three thousand had no Church affiliation at all.

These were the boys and girls with whom we decided to work. In order to reach them we planned a parish picnic and invited all the children in the neighborhood to come. Two hundred showed up. The picnic con-

firmed our belief that there was real need for recreational programs within the community. We decided that athletic and craft activities might bring children and their parents into our parish family.

With this as our goal we started to work converting our 160-square foot parish house into a miniature gymnasium. The American Legion helped us to gather boxing equipment. In the fall of 1946 we opened the parish house doors to the boys of the neighborhood. One night a week the air resounded with the whoops and shouts of happy boys learning the art of fisticuffs and the principle of fair play.

The girls came another evening and took part in hobby groups and dancing classes. As we felt our way in this new activity, we also revised our Church School program. We brightened up the curriculum with visual aids, and instituted some courses aimed at children who had no Church background of any kind.

The resulting attendance and the interest of the children indicated that we were meeting a genuine need. At the annual parish meeting

the congregation voted to accept the community project as a parish obligation.

At one of these meetings the subject of a summer camp was brought up. Many of the children never got away from the hot city streets, and many of them had never experienced the community life that camp offers. We decided that a camp was an essential part of our project, and rented camp grounds at Newaygo, near the Muskegon River.

The camp is now a permanent part of parish life. Members of St. Paul's Church volunteer as counselors for the three-week camp season. Each day a combination of summer school and camp begins with the Holy Communion.

In May, 1947, the National Council's Department of Christian Social Relations prepared a study of St. Paul's service program for the Rt. Rev. Lewis B. Whittemore, Bishop of Western Michigan. The purpose of this study was to determine how we could best use the social and religious ministry of the Church to serve the people living in the area.

After our first year we expanded



AIM at St. Paul's is to provide recreation and Christian training for three thousand unchurched children in neighborhood. Here rector, vestry, parish officers plan program

gsters to the Mile

ITY BY CARING FOR ITS CHILDREN

beyond the confines of the parish house. One night a week we rented the gym in the high school across the street, where the boys substituted basketball for boxing. This game proved so popular that we could hardly handle all the boys who wanted to play, but we managed as best we could. Dubbed St. Paul's Bronchos, the 110 boys who play weekly have formed themselves into five basketball teams which compete in the city league.

The expanded program also benefited the younger boys and girls. We worked out a coöperative plan with the parents and teachers of the Turner District School, and rented the entire school one night a week. There, under volunteer leadership, some girls learned to knit and use sewing machines, while others cooked up simple dishes in the kitchen. The younger boys did clay modelling and made model airplanes, and the older boys learned the rudiments of carpentry and leather work.

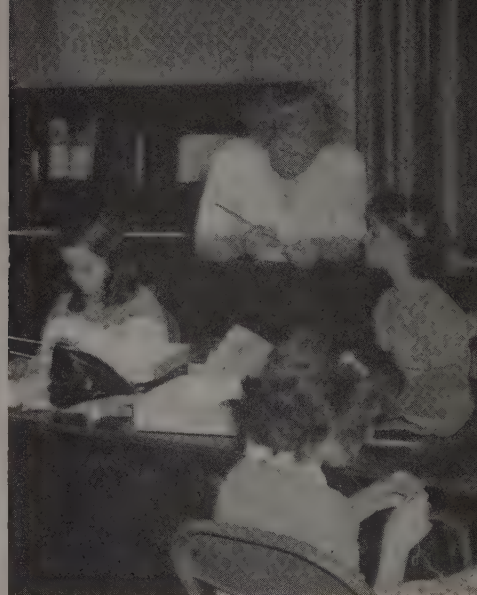
Our volunteers became severely taxed with their crafts and athletic program, along with the Church School, Campfire, and Scouting

work. To ease the strain we employed a deaconess to work on the project full time, but this proved more than our budget could stand, so we returned to a volunteer basis.

In the spring of 1948 the Grand Rapids Chair Company gave us a vacant lot that was fixed up for a baseball field. Other changes were made last fall when we rented two gyms a week instead of one for basketball, and moved the hobby clubs back into the parish house.

The community program has gained the good will of the entire city. Last year Grand Rapids civic and industrial groups gave \$2,600 to St. Paul's. Parish income has more than doubled as the number of communicants has grown from 149 to nearly 300. The youth program has brought fourteen new families into St. Paul's. Their pledges in 1948 amounted to seventeen per cent of the parish income, and twenty-three per cent of our total missionary giving.

St. Paul's has gained the affection of the immediate neighborhood, and its pastoral service is sought by Churchmen and non-Churchmen



KNITTING class is taught by one of one hundred volunteer leaders at St. Paul's

alike. Twenty-three adults and children have been baptized, and thirty-one candidates were prepared for confirmation as a direct result of the youth program. The Church School has increased 150 per cent.

During the past twelve months six hundred children have participated in our activities under the leadership of one hundred volunteers. The boys and girls have learned many skills and sports, and they have learned the principle of fair play and fellowship. For many, camp has meant an escape from sweltering city streets to the verdant coolness of the country. For the volunteer leaders the youth program has given an outlet for real service.

Tolerance for different religious beliefs and national backgrounds is an extremely important intangible result of St. Paul's community project. Half the children of Grand Rapids attend parochial schools, and half go to public schools. This tends to build up prejudices which carry over into adulthood.

The recreation program at St. Paul's brings together children from both school systems. As they play on the same teams, and live under the same roof at camp, they come to respect each other's religious beliefs. They lose prejudices absorbed within the family circle, and they become enlightened, broadminded future citizens. St. Paul's is strengthening the common bond of Christian brotherhood.



SKILLS AND SPORTS, fair play and fellowship are learned by six hundred youngsters at St. Paul's, which rents two gymnasiums and camp, aided by gifts of municipal groups

THE engine of the little motor boat coughed and sputtered as the pilot steered her toward the wharf at Tar Landing, N. C., on the Inland Waterway.

As he pulled up to the dock, he called out, "Can I get any gas?"

"Sure," came the answer. "I'll fix you up."

As he filled the tank, the man on the landing said to the pilot, "You're a stranger in these parts, aren't you?"

"No," replied the pilot, "I pass by here quite often."

"What's your line of business, Mister? We've never seen you before," said the man.

"I'm an Episcopal minister. I travel up and down the Inland Waterway, visiting the Church's missions."

"Do you hold services for the folks?"

"That's right," replied the priest.

"Well, no preacher's been in this town for some time. I sure wish you'd put us on your list."

Henceforth the late Rev. Arthur H. Marshall frequently stopped at Tar Landing. The congregation first worshipped in a store, then in a small house. In 1942 St. Philip's Church and parish house were built.

This little church shows rare promise for the future. The Church School has an enrollment of sixty-five, and on many Sundays, one hundred per cent attendance.

St. Philip's, Tar Landing, is one

of fifteen widely-scattered missions, in seven counties, under the direction of the Ven. Richard L. Sturgis, Archdeacon of the Wilmington Convocation. The strength of this missionary work is dependent to a great extent on the lay readers who do much to keep the missions open.

Three years ago, the Rt. Rev. Thomas H. Wright, Bishop of East Carolina, invited several laymen to his home. He told them of the missions in the convocation, and of the need for lay readers. They discussed the potentialities of this enterprise, and when the group said good night, they were determined to supply these missions with services and to assist Archdeacon Sturgis.

The laymen were instructed in Morning and Evening Prayer, and were trained in sermon presentation. Each one was placed on the mailing list to receive sermons issued by the Presiding Bishop's Committee on Laymen's Work.

The laymen are a diverse group, including lawyers, bookkeepers, accountants, insurance men, and hard-

Laymen Man Missi

BY LAND AND BY WATERWAY



ST. PHILIP'S, Tar Landing, N. C., is mission serving people of Inland Waterway

ware dealers. They vary their monthly schedules according to the number of miles they have to travel, and the kind of services they must conduct.

Except in rare instances, the lay readers give their time and service without remuneration. Two retired clergymen, the Rev. Thomas P. Noe, and the Rev. Edgar W. Halleck, have given invaluable counsel and assistance in promoting this work.

In the past two years, fifty-five persons have been confirmed, and a like number has been baptized. Half of these were adults.

Each mission has a five-year plan of advance, which in two instances has been achieved in less than two years.

St. Andrew's Church, Wrightsville Sound, which is Archdeacon Sturgis' home parish, links two centuries together. It is a continuation of the work begun in Lebanon Chapel.

Lebanon was built in 1838 and was used as a summer chapel by a group of communicants from St. James' Church, Wilmington. Orig-



AFTER DECK of mission boat served as chancel for the late Rev. Arthur H. Marshall, who preached to congregations along Inland Waterway, and established many missions

s in North Carolina

THE CHURCH GROWS IN STRENGTH



ST. THOMAS', Atkinson, has been revived as result of strengthened rural ministry

inally, it was a mission of St. James'.

About 1915, Anson Alligood and Thomas L. Morton, St. James' laymen, conducted a Church School and services in the chapel. The work developed under their leadership, and the need for a centrally located church became evident. In 1921, land was donated and construction was begun on the present site. The modified Spanish-type church was dedicated in April, 1924, by the Rt. Rev. Thomas C. Darst, third Bishop of East Carolina.

In the past few years, St. Andrew's has made encouraging progress. Wright Guild, composed of fourteen women, has raised more than six thousand dollars for improvements, and has had installed and paid for a two-manual Wurlitzer organ. The budget of the church has increased six-fold, and the communicant strength has increased seventy per cent.

In the midst of the farming country of neighboring Brunswick County is the small settlement of Northwest, which comprises eight families. In

1916, George Gaylord gave some land in the middle of a corn field for a church site. Construction of All Souls' Church was begun under the direction of Mr. Noe, then Archdeacon of East Carolina.

While the church was being built the carpenter left the plans unguarded on a work bench. A cow from a neighboring field mistook the blueprints for fodder. The remainder of the building had to be constructed from memory.

The first Episcopalians in this area were two families who had been communicants at St. Thomas' Church, Bath, the oldest church in North Carolina. Today All Souls' has thirty-one communicants, all but six of the people in the entire community. During the first twenty-nine years of its existence, services were held only once a month. Now, with the cooperation of the lay readers, the church is open every Sunday.

The over-all giving in All Souls' has increased fifteen-fold in the past few years. An active Church School has been started, and a new junior

choir and laymen's league have been formed. A Woman's Auxiliary now is being organized. This little parish, the only church in the community, is making strides in fulfilling the need for spiritual nurture.

A church that is making a comeback is St. Mary's, in Burgaw, Pender County seat. The church which began with two people grew approximately to fifty people about twenty years ago, but as people moved away communicant strength dwindled to eight. In the past two years, it has started an upward swing, and now has twenty active members. The present church is badly in need of repairs. Rather than renovate the old building, St. Mary's plans to build a new church in another location.

Two other small churches, St. Thomas', Atkinson, and St. Philip's, Southport, have been revived. St. Thomas' has been completely renovated. The century-old church in Southport is now overcrowded and obsolete. Plans are being made to build a new church and a much-needed parish house in a nearby wooded lot.

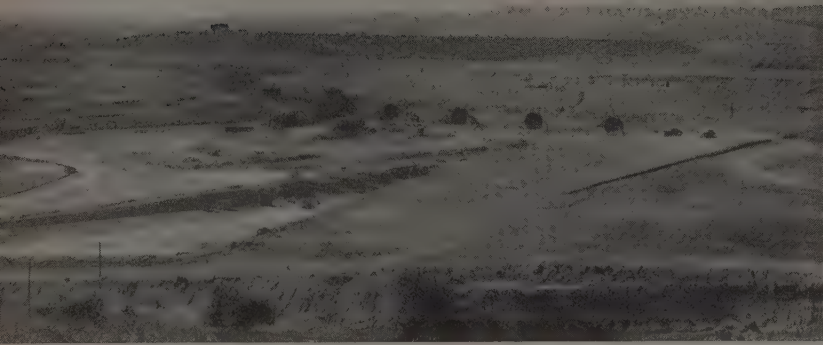
The rehabilitation of these missions in the Wilmington Convocation is part of the strengthening of rural work called for by Bishop Wright. He said, "It is my hope that the diocese will establish a strong missionary policy, looking ultimately toward the self-support of every church in the field."



COMBINATION of rural, urban, and summer people is served by St. Andrew's, Wrightsville Sound. Emphasis on missions, begun three years ago, has resulted in rapid growth

Church Meets Of South Dakota

By the Rev. SCHUYLER L. CLAPP



Randall Dam, being built near Lake Andes, S. D., will bring industrial development to State

A NEW town has been born in South Dakota. A middle-aged town, long asleep, has awakened and is stretching itself. Here and there throughout the silent, windswept State, the giants in the earth are stirring once again.

The middle-aged town is Lake Andes. Actually, it is a small city, prairie-bound, near the Missouri River, nearer the Nebraska line. They say that Lake Andes stopped growing many years ago, but when I arrived, in 1946, it was resuming rapidly where it had left off. Seven miles away the ground had just been broken for the building of the monster Randall Dam.

Since the beginning of time, seas and mountains and plains have indirectly guided the movements of men; as yet they show no sign of relinquishing this role. The Randall Dam is growing because statesmen in Washington had begun to worry over the uncontrolled Mississippi and Missouri Rivers. Lake Andes is growing because of the dam.

The new town, Pickstown, already three years old, was born of the new project. Named for General Pick, the originator of the Missouri River Plan, this community of one thousand persons sits beside the construction site and draws its life from the energy expended there. Other near-

by towns, Pierre and Oahe, are gaining nourishment from the same source.

Those of us who have already seen and felt the effects of the Missouri River project, know that they will be far-reaching. Cheap electric power, water in quantity, raw materials, and a growing labor market lead to industrial development.

I have not sufficient knowledge to predict the means by which these resources may become available. I do not know how the power will be distributed or the water sold or the labor set up, but I feel certain that the industrial world will take full advantage of the opportunity before very long. When this occurs, the engineering project which has created Pickstown and is transforming

Lake Andes will begin to work changes throughout the entire State.

It is difficult for many South Dakotans to realize this. When a man has walked a familiar path for the greater part of a lifetime, he is seldom ready to accept the possibility of drastic change. But within the next ten or twenty years the whole of South Dakota undoubtedly will undergo a kind of metamorphosis.

The tremendous Randall Dam already is taking shape, stretching its arm in a wide sweep out into the "big muddy." Even now it is possible to imagine the finished picture: the dam anchored on the Nebraska side of the river, holding back the great long lake which reaches clear to Chamberlain and the concrete spillway; the intake structures and the thundering powerhouse; other dams growing; towns and cities bordering the river and spreading inland. It is more than a dream; it is a plan in the process of realization.



Christian fellowship is important part of ministry which St. Peter's increasingly supplies

• SCHUYLER L. CLAPP, formerly a civil engineer and land surveyor, was ordained to the diaconate on June 11, 1949. He is now deacon-in-charge of St. Peter's Church, Lake Andes, S. D.

s New Call kota Prairie

ER L. CLAPP

tion. This country has been built upon such plans.

But what about God, who created the Missouri River, the engineers, and the industrialists out of nothing? What about His Church, whose commission it is to carry His Good News to every human being on earth?

Thirty-two years ago, St. Peter's Church was built in Lake Andes, thirteen years after the founding of the town itself. A small brick structure, it plugged along fairly steadily under the guidance of successive priests and lay readers—until Lake Andes began to bog down and stop growing.

Not until ground was broken for the Randall Dam, in 1946, did the lassitude which had enveloped the middle-aged town and its Episcopal church begin to thin and disappear. When Pickstown appeared on the scene and shocked Lake Andes into wakefulness, St. Peter's Church suddenly found itself confronted with



St. Peter's Church, Lake Andes, is keeping pace with growing communities near dam

the challenge of a new community.

If there is anyone who is *not* qualified to speak about that challenge, it is I. At the time, I was seventeen hundred miles away, and had never in my life laid eyes on any part of South Dakota.

It was the bishops of South Dakota and the people of the two communities who managed to answer new life with new life. Assisted by missionary district funds, they reopened the church with a regular schedule of Sunday services. Rex Moss, one of the new men, was a qualified lay reader, and he proved invaluable. Some physical improvements to the church building were planned, and the people of both communities joined the bishops in a mighty effort to pay off a tremen-

dous burden of back taxes on the rectory, and to rebuild it.

As the men of the congregation worked on that house, each bit of repair seemed to disclose yet another flaw hidden somewhere in the walls, or under the floor, which had to be attended to first. It must have seemed a nearly hopeless task. But, despite the odds, they managed to redecorate the interior and install a new coal furnace, a new duct system, new plumbing, and new underpinning.

By the time I arrived on the scene, a great deal had been accomplished. But there is still much to do. At present we are attempting to meet our financial needs through voluntary gifts and pledges; the Every Member Canvass is emphasized particularly. We have organized a small Sunday School. The Holy Eucharist is not celebrated regularly yet, but I am doing my best to prepare myself for ordination. Meanwhile, we rely on the assistance of our bishops and several priests from other towns.

The growing Church is wonderful to watch. It is especially so in South Dakota, for here it is surrounded by hundreds of miles of still-unsettled land. When the industrial world, drawn by the power of the Randall Dam, begins to extend its boundaries into this State, the Church will grow beyond Pickstown and beyond Lake Andes. Industrial development brings human beings, and human beings are the children of God. The Church has a great work to do in South Dakota. We pray for the strength and the means through which to accomplish it.



First resident minister in many years is the Rev. Schuyler L. Clapp (second from left)

CHURCHMEN in the NEWS

Career Began in Church

WHEN the choir robes are readied for the midnight service on Christmas Eve at Trinity Church, Independence, Mo., an extra outfit is assembled, for the choir usually has an additional member. The ash-blond singer who joins the choir at Christmas is well-known to the people of the United States. She is the coloratura soprano and Churchwoman, Margaret Truman.

Confirmed by Bishop Spencer

Going back home for Christmas seems to be a tradition with the President's family. It gives Margaret and her mother a chance to worship in the church where Margaret was confirmed by the Rt. Rev. Robert N. Spencer, Bishop of West Missouri. It takes her back to the root of her chosen career, for it was at Trinity that she discovered that she could carry a tune. She showed so much promise as a singer that her choir mistress urged her to take voice lessons. She first studied with Mrs. Thomas J. Stricker, a former opera singer and family friend.

The many hours spent running the scales, trilling high C's, and practicing voice and breath control bore fruit at her debut in Washington in 1947. This was the official beginning of her career as a concert singer, which was interrupted last year when she went on the presidential campaign with her father.

This past summer, living in New York with her mother's secretary, Miss Truman devoted her entire time preparing for her fall concert tour. There were occasional interruptions in her self-imposed routine. Her voice coach, Coenraad V. Bos, who is Helen Traubel's accompanist, sometimes had to take time out to go on tour with Miss Traubel. And Miss Truman sometimes had to interrupt her practice to accompany the President and Mrs. Truman to State dinners, diplomatic teas, and other important functions in Washington.

Margaret Truman made her debut in public life in 1944, when she ac-

companied her mother and father, then Senator Harry Truman, to New York on a special train. At the Brooklyn Navy Yard she launched the battleship, *Missouri*. Apparently she made no effort to impress her friends with her mission, for during the day one of her friends from George Washington University called to find out why she was not in school.

Her prominence as a public figure has snowballed since that day in April, 1945, when her father was sworn in as President of the United States. She has had to adjust to the fact that she can no longer drop into a department store or a movie without causing a stir. In fact, she cannot go anywhere without the surveillance of Secret Service men. Being trailed is not new to Margaret Truman, though, for after a childhood kidnapping scare she was watched closely by both parents and relatives in her home town.

Margaret Truman was born in Independence on February 17, 1924. She attended public schools there until the family moved to Washington, D. C., where she went to Gunston Hall.

Heads Canterbury Club

In the fall of 1942, she entered George Washington University, where she majored in history and international relations. While in college, Miss Truman served as president of the Canterbury Club. In 1946 she received her A.B. degree from the hand of her father.

Margaret Truman's life is indeed filled with music. When she wants to relax she likes nothing better than to go to the opera or a Broadway musical. She enjoys Strauss waltzes and operettas, and whenever she can, she adds to her Strauss record collection. In her non-musical moods, she enjoys the drama and books on history. This is the way she likes to pass her leisure time, but as a President's daughter and a concert artist, she has little time she can call her own.



Margaret Truman

• The Rt. Rev. S. HARRINGTON LITTELL, retired Missionary Bishop of Honolulu, celebrated the fiftieth anniversary of his ordination to the priesthood on St. Andrew's Day, November 30. . . . Deaconess KATE SIBLEY SHAW, retired Philippine missionary, died on October 20.

• The Rt. Rev. HENRY KNOX SHERILL, Presiding Bishop, was awarded an honorary Doctor of Sacred Theology degree by Seabury-Western Theological Seminary, on October 31. . . . HARRY L. DIETZ, assistant to the treasurer of the National Council, has been elected treasurer of the Church Periodical Club. . . . LOUISE K. BURFEE, of Christ Church, Bronxville, N. Y., has been appointed field consultant of the Girls' Friendly Society.

• The Rev. NELSON M. BURROUGHS, rector of Christ Church, Cincinnati, Ohio, was consecrated Bishop Coadjutor of Ohio, November 16. . . . The Rev. CHARLES L. STREET, former rector of St. Christopher's Church, Oak Park, Ill., was consecrated Suffragan Bishop of Chicago, November 1.

• The Rt. Rev. ELWOOD L. HAINES, Bishop of Iowa, died on October 29. A member of the National Council, Bishop Haines was at one time a missionary in Liberia. . . . The Very Rev. STURGIS L. RIDDLE recently was appointed dean of the American

Continued on next page

Read A Book . . . cont.

Continued from page 5

the single purpose to encourage men and women to read the Bible is expressed by Kent Cooper in his foreword in these words:

"At first view, because the pictures are so different from the traditional, Rowe's David or Jacob is somewhat startling. But repeated observation brings to each beholder greater understanding of the artist's aim, which is to show that people from the pages of the Bible have a message as important for us of the twentieth century as it was years ago."

The pictures in this book are as Mr. Cooper says, "startling." But they are tremendously vital and real. They add a great significance to *In Our Image*, but they must not be allowed to overshadow the text. Mr. Harte's selections were carefully checked by a small, distinguished group of Biblical scholars, including the Rev. Cuthbert A. Simpson, Professor of the Literature and Interpretation of the Old Testament in the General Theological Seminary.

The general neglect of Bible reading, together with the basic importance of the Bible to the Church, perhaps were among the factors which determined that the first volume in the new series, *The Church's Teaching*, should be devoted to the Bible. Far less imposing than *In Our Image*, but of the utmost significance to all Church people, is this new volume, *The Holy Scriptures* by the Rev. Robert C. Dentan, Professor of the Literature and Interpretation of the New Testament in the Berkeley Divinity School (\$1.50).

The Holy Scriptures, written by Dr. Dentan with the advice and counsel of an author's committee comprising some of the most distinguished Biblical scholars in the Church, is really a key to the reading and understanding of the Bible itself. It will be welcomed and read enthusiastically by the scores upon scores of men and women who have been confused and baffled by the multiplicity of detail, repetitions, and difficult names with which the Bible, especially the Old Testament, is replete. Here in clear lucid English with an abundance of careful references, is a basic guide to constructive Bible reading.—W.E.L.

Churchmen...continued

Pro-Cathedral of the Holy Trinity, in Paris. . . . The Rev. WILLIAM K. CRITTENDEN, Executive Secretary of the Division of Youth of the National Council, will become Archdeacon of Southern Ohio, effective December 20.

• The Very Rev. JAMES W. F. CARMAN, dean of Trinity Cathedral, Phoenix, Ariz., and member of the National Council, recently received an honorary degree of Doctor of Divinity from Seabury-Western Theological Seminary, Evanston, Ill. . . . The Rev. CHARLES S. MARTIN, former rector of St. Paul's Church, Bur-

lington, Vt. (FORTH, June, page 15), is the new headmaster of St. Alban's School, Washington, D. C.

• At its September meeting in San Francisco, the National Council confirmed the appointment of the Rev. ALEXANDER DuB. JUHAN, rector of St. James' Church, Richmond, Va., as dean of Holy Trinity Cathedral, Havana, Cuba. Mr. Juhan is the son of the Rt. Rev. Frank A. Juhan, Bishop of Florida. A graduate of the University of the South and Virginia Theological Seminary, Mr. Juhan served as a chaplain during the war in the Pacific theater. He will take up his new post February 1, 1950.

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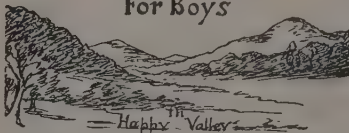
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Church Workers in China Take up Useful Trades

How to make soap, peanut brittle, and face cream were three of the unusual items on the agenda of the second Synod of the Diocese of Yunkwei, held recently in Kunming, Yunnan, China.

These practical subjects were introduced in order to teach clergy and other Church workers how to be self-supporting. This is especially necessary in a society threatened by Communist domination, for the Communists consider a minister a parasite who survives by contributions from others.

Under the tutelage of a former employee of Lever Brothers Company, the synod delegates learned how to make soap, a much-needed commodity in China. The seventy-year-old father of the Rev. Raymond Kong held a class in the art of making peanut brittle, a good product for manufacture in an area in which the ingredients are available.

How to make face cream was another demonstration included at the Yunkwei Synod. Trade secrets were imparted to delegates by a Christian



CHURCHMEN at Yunkwei Synod, China, are taught art of making peanut brittle

face cream manufacturer who made this his contribution to the cause of self-supporting clergy.

It was resolved that each Church worker should learn one or more technical abilities which could contribute to his future support. Several men would like to open barber shops, and clergymen's wives are be-

Continued on next page

What Is a Seminary?

The dictionary says it's a seed-bed.

So does the Commission on Theological Education. In its report to General Convention the Commission said:

Advances in the Church's mission work depend in large measure upon the continued strength of the seed-bed of missions — the Church's seminaries.

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Churchmen Take up Trades

Continued from page 26

ing supplied with sewing machines so they can do their share by establishing tailoring shops.

One of the most inspiring aspects of the synod was the spirit of the delegates in accepting the self-help plan, which will mean additional work for men who already have full-time parish and hospital jobs.

In addition to the preparations for self-support, the synod's goals were: to deepen spiritual life of Christians, to give them a strong foundation for the days ahead; and to help Christians and non-Christians know and understand the Episcopal Church, its organization and mission.



BRAZILIAN Church holds first national youth congress at Southern Cross School, Porto Alegre. Over one hundred delegates elected officers and approved constitution

ONE of fifty-six graduate students from nineteen nations to receive fellowships for overseas study in 1949-50 from the Rotary International, world-wide service club organization, is the Rev. Herbert Lewis Clarke, of Llanelly, Wales.

Mr. Clarke, a candidate for a Bachelor of Divinity degree at Oxford University, is studying Christian ethics and sociology at Union Theological Seminary, New York.

THE National Congress on Home Missions, to be held in Columbus, Ohio, January 24-27, will give the Churches of America an opportunity to plan new, concerted action in spreading Christianity throughout the United States. Among the Episcopal delegates will be several officers of the National Council.



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We Withstood Tojo!

Continued from page 13

by war. It was worse for those who
had been excessively pious and a bit
puritanical in civilian life. They
were not able to stand up to the
rough-and-tumble of army life, and
were too easily influenced by the
conduct of others. But I found that
the manly Christian could enjoy the
fellowship of the army (it was not
all mud and blood!) and stand by
his principles, setting an example
rather than looking for one.

I was never demobilized; I just
came back! I found all our build-
ings gone and there were only five
priests left in my diocese. I set to
work at once to rebuild a school, but
it disappeared in the night, so I
started under a railway arch. Grad-
ually the people gathered round
and we collected a little money, of
which we sent 500 yen to the Dio-
cese of Kyushu, which was worse off
than we were.

Then the men of the P.O.W. camp,
where I used to celebrate the Holy
Communion, helped us with food
and clothing. We did what we could
for occidental prisoners. There was
a camp for civilian internees, and we
Christians ran a school for their
children. One woman missionary
who worked with me was left free
in Kobe throughout the war. The
authorities would not repatriate her
to England because she was Cana-
dian, nor to Canada because she was
sent by an English society, but it
must have been an oversight that she
was not interned.

Our security service during the
war was very strict. They constantly
examined my books and papers.
Christians were suspect because
they had the same religion as a good
many of the enemy. I remember once
a gendarme found my secret note-
book. I told him it was my private
book of intercessions, but he insisted
on examining it. One entry puzzled
him very much. "Surely," he asked
me, "you don't pray *every day* for
baseballs?" The character he had
misread stood for Miss Voules: I
didn't dare to put the names of too
many English missionaries in my
prayer list.

As to the future, the prospects of
the Church are very bright. The
tough realism of the Christian Faith
is coming up against the feeble senti-
mentality which you find in our peo-
ple once their rigid control is broken
by the stress of war and the hopeles-
ness of defeat.

The best type of men, and those
most readily attracted to the Church,
are the young ex-army officers. We
find the best way to tackle them is
not by a lot of theology or argument,
but by presenting Christ to them as
the Divine Leader who demands their
loyalty.

I'm not worried about buildings;
they will be replaced in time. We
have returned to primitive Chris-
tianity, to little groups of believers
meeting in one another's houses to
challenge an Empire. The first Chris-
tians were in much the same state as
we are, and they changed their
world. By the grace of God, so shall
we.

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Continued from page 12

the Church, the staffs are doing a magnificent work morally, spiritually, and intellectually. But only four are properly housed. They are the Sarah Ashhurst School, at Guantanamo, directed by Miss Eleanor Clancy, a school of about 450 students, both boys and girls; St. Paul's School, at Camagüey, under Paul A. Tate; the Cathedral School under Mrs. Bessie Casas, seventy-five per cent of whose pupils are Cuban and the rest American, British, and other nationals; and Trinity School, at Moron, under Archdeacon Moreno.

Outstanding, but not well housed, is St. Luke's School at Santiago de Cuba. To head St. Luke's, the headmaster, Dr. Loretto Serapion (FORTH, June, page 24), gave up his work as director of education in the Province of Oriente, one of the six provinces into which Cuba is divided. And the Church gives him poor equipment!

Schools are a "must" for all religious bodies working in Cuba, especially so where their students come from rural districts. They open the door to parents and more healthy home life. They are the best investment in youth for Christ. They shape those in whose hands will lie the future of Cuba.

Through the loyalty of the Cuban clergy and the American and British laymen and lay readers throughout Cuba, the Church has done an outstanding work in the past fifty years. "Great missionaries," Bishop Blankingship calls the Anglo-American group. "Without them it would have been impossible to have made any headway. They have really been ambassadors of good will."

And what of the future of Cuba? Today, because she is furnishing headquarters for one of the branches of the United Nations, her influence extends not only throughout Latin America, but through Europe and Asia as well. Today Cuba is one of the twenty Latin American republics of the United Nations which together control almost one-third of the votes of that body. Today Cuba shares world leadership! The Episcopal Church has an opportunity to help train Cuba's future leaders for Christ.

FORTH—December, 1949



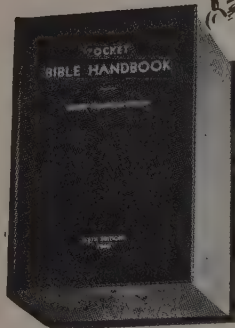
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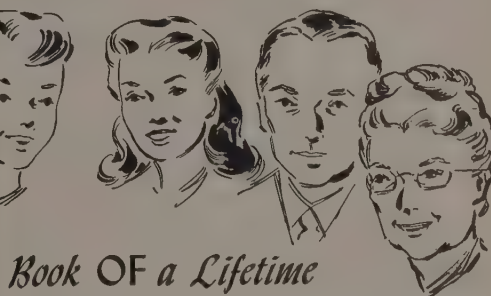


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JUNZO SASAKI, president of St. Paul's University, Tokyo, Japan, received an honorary degree from Kenyon College, Gambier, Ohio, at its 125th anniversary convocation, October 22.

Dr. Sasaki, one of Japan's leading educators, is in the United States studying the American system of education. A graduate of the Imperial University in Tokyo, he studied Christian literature in England. He is the author of the first authoritative study of the English Book of Common Prayer published in Japan, *Studies in the Church Calendar*.

Others who received honorary degrees at the same time were the Rt. Rev. Nelson M. Burroughs (See page 25); James Phinney Baxter III, (FORTH, October, 1947, page 2); William Green, of the A. F. of L.; and Senator Robert A. Taft.

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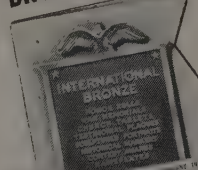
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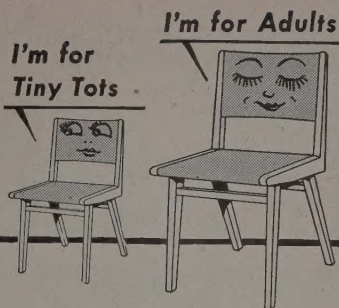
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SUNDAY, DECEMBER 18, John 1:1-14; MONDAY, Matthew 5:1-12; TUESDAY, Isaiah 9:2-7; WEDNESDAY, Romans 8:12-39; THURSDAY, I Corinthians 15:35-58; FRIDAY, Isaiah 40; SATURDAY, Isaiah 53.

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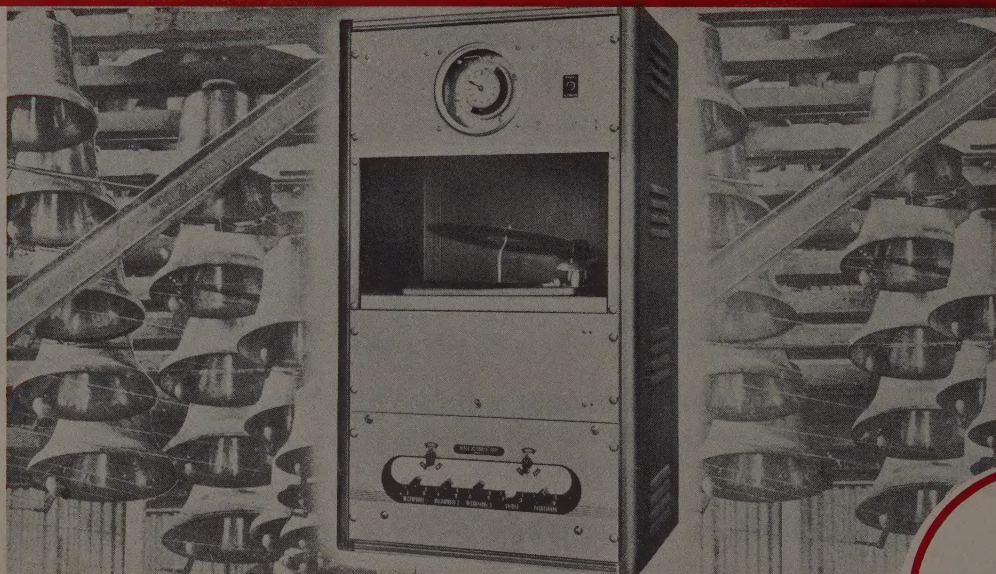
The Minister is ordered, from time to time, to advise the People, whilst they are in health, to make Wills arranging for the disposal of their temporal goods, and, when of ability, to leave Bequests for religious and charitable uses.—*The Book of Common Prayer, Revision of 1928*

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